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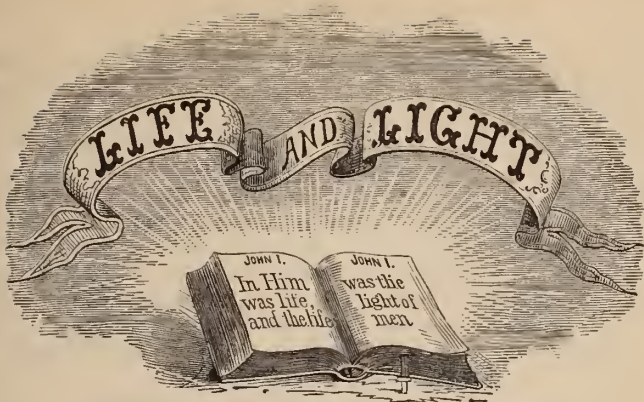
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FOR WOMAN.

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No. 6.

GIRLS' SCHOOL IN TURKEY.

[NUMBER TWO.]

AINTAB FEMALE SEMINARY.

SITUATED on an elevated plain about two days' ride from the Taurus Mountains, in Asia Minor, is the city of Aintab; or, as the Arabic tongue has it, the city of the "Beautiful Fountain." The monotony of its low, mud-walled houses, looking like so many irregular bee-hives, is relieved here and there by a sparkling minaret; and in the distance rises a hoary old fortress — a silent sentinel over a country that has seen the coming and going of the armies of Babylon and of Persia, of the Saracens, the Turks, the Mongols and the modern Ottomans, as one after another they have swept across the barren plains. The population of the city is about 20,000; and as the American visitor passes through the streets, he is impressed with the strange mixture of nationalities — Turks, Greeks and Armenian Christians on every hand.

A little over thirty years ago this city was enveloped in the thick darkness of superstition, when an Armenian priest, riding towards it one day, was met not far from Mosul by an American missionary, Dr. Smith, who gave him a copy of the New Testament. It was a simple little volume, containing nothing but the pure, unadulterated word of God; and yet it was the seed-corn of precious harvests in all the vicinity of Aintab. A few months later, Bedros, a col-

porteur sent out by the missionaries in Constantinople, going through that region found not only a ready sale for his books, but an urgent demand for religious teaching. In 1847, Aintab was visited by several missionaries, one of whom was Mr. Johnson, who remained about two months, when he was ordered out of the city, and was followed by a motley crowd of dogs, men and boys, hooting at him and pelting him with stones as he went. Dr. Smith, a missionary-physician, arrived the same month, and through his labors among the victims of cholera, was able to hold his ground. In the autumn of 1848, the place was made a permanent mission-station, and the following spring Dr. Smith was joined by Dr. Schneider, who then commenced those labors which proved so fruitful of results in and around Aintab.

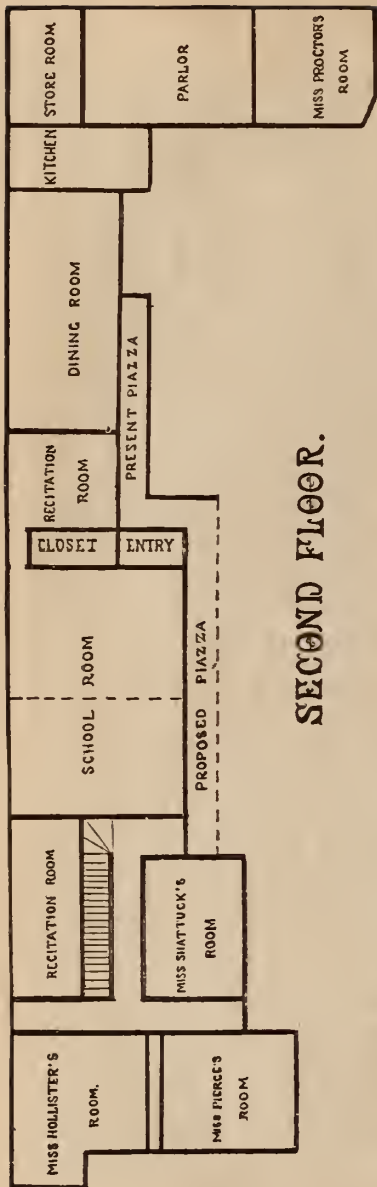
At that time there was only one woman in all Aintab who could read. This was Varteni, the granddaughter of a priest, a person of remarkable character, who has since proved a most efficient worker for Christ among her countrywomen. A missionary writes: "When it was proposed to open a school for girls, the suggestion was met by opposition of all kinds. Old custom said, 'No; when was it ever heard that a woman needed to read and write? Oh, absurd innovation! Oh, Satanic device!' In the villages the same spirit of conservatism demurely asked, 'Who, then, will bring our wood and water? Who will cultivate our fields? Who will bear the burdens?'"

Passing over the intervening years of toil and trial, whose unwritten record would tell of many a struggle with ignorance and prejudice, we find, in 1861, thirty-six schools in and around Aintab, with fourteen hundred and seventy-six pupils, five hundred and forty of whom were girls. Aside from these, in the city of Aintab ten boys and girls were employed in giving lessons to married women in their homes. Dr. Smith writes at that time: "An incident will illustrate the basis of the moral instruction of these juvenile teachers. An old man accosted one of them a few days since, with the request that she would go to his house and teach his wife. 'For,' said he, 'we have had a falling out these days.' 'What!' replied the little girl, with great emphasis; 'an old man with your beard, fall out with his wife! Pray, where in the Gospel do you find authority for such conduct?' The keeper of a shop near by, an Armenian, overhearing the conversation, called to it the attention of a priest, who was passing, in the following language: 'See there; a Protestant girl of eleven years is teaching grey-headed people such lessons as neither you nor the Bishop ever give us in the church.'"

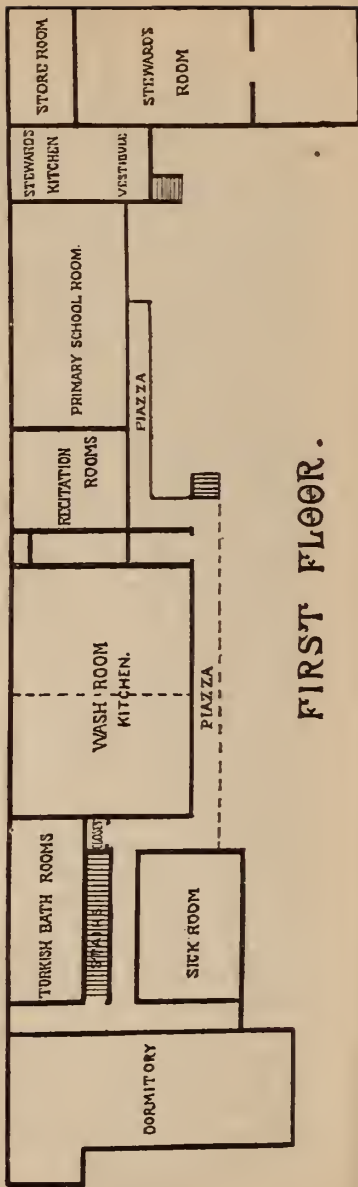
In 1861, a girls' school of a higher grade than had before been

attempted was started, with eight pupils and with Miss Proctor as teacher. Two years later it assumed the form of a boarding institution, with four boarding pupils. That same year a class of eight, who had been under instruction for three years, graduated from the school, of whom two became teachers at Marash and Oorfa, and three others wives of native pastors. From this small beginning, after many struggles with the prejudice of priests and parents against female education, and with the girls themselves, to whom the school-rules and orderly ways were extremely irksome, has grown the Aintab Female Seminary. As early as 1864, the cleanliness, order and discipline of the pupils, their domestic training, their proficiency in various studies, especially the Scriptures, began to be appreciated by the parents of the pupils; and the public examinations were a wonder and delight to the large audiences who were present. Soon the necessity of a suitable building to accommodate the increasing number of scholars became apparent. Over again was fought the battle with priestcraft and bigotry and ignorance, with indifference and inefficiency, with tedious delays and opposition of all kinds, till victory was won at last, in the completion and dedication, November 15th, 1866, of the building, which is so prominent in our cut. It was built of white chalk-stone, which is soft and easily worked, looking very well when new, but turning to a dingy yellow after a few years' exposure to winter rains. In the cut, the building looks much larger than it really is, because it was built around a court, and was only a single room in width.

In a letter written just after the completion of this building, Miss Proctor says: "The report of the school at this time is a song of praise. The day of the dedication of the new building was a *happy* one to me—almost too great a pressure to be borne calmly, when I remembered the way, step by step, in which we had been led." She then goes on to state, that "The design of the school is to educate teachers and wives for native pastors. The number of pupils is limited, and all, except in some very special cases, are required to complete a three years' course. Candidates for admission must be thirteen years of age or more, and must have progressed in their studies so far, at least, as to have completed the primary geography and mental arithmetic, with the first four rules of written arithmetic; and must have studied and translated as much as one of the Gospels in the Armenian language. The language of the school is Armeno-Turkish. Boarders are received from each station of the mission; they bring their own clothing, bedding and books, and are furnished with boarding and tuition. The domestic work is performed wholly by the girls, under the direction of the



SECOND FLOOR.



FIRST FLOOR.

PLAN OF AINTAB FEMALE SEMINARY.



teachers and the wife of the steward. Day-scholars are received from Aintab only."

In 1869, a Primary Department was established, in which the girls in the seminary proper took practical lessons in teaching; certain ones, spending an hour each day with the children. Once a week a miniature 'Teacher's Institute' was held, to discuss the best methods of teaching and the practical difficulties of maintaining good order among the rough, wild little ones, so entirely unaccustomed to order or discipline in their Armenian homes. The following year a 'Middle School' was started, to prepare pupils for the more advanced course of the Upper School, the standard of which was raised year by year.

The general routine of the three schools at that time, and which is substantially the same at present, was given by Miss Proctor as follows: "Miss Hollister and I have under our care three different schools—the seminary, preparatory department, and a day school for little Armenian girls in our house, taught by our scholars. Would you like to go the rounds?"

"Rising-bell these short, rainy days is at half past six. Fifteen minutes later is the bell for silent prayers, when the whole house is still for a quarter of an hour. At half-past seven the breakfast-bell rings, when we go out and greet the girls in the dining-room. They seat themselves on the rugs around the large copper waiters, which are raised from the floor by stools about a foot and a half high. Miss Hollister and I sit alone at our American table. After the blessing, each one repeats a passage of Scripture, and then the spoons rattle in a lively manner. All their table-furniture is copper tinned over; and they eat from a common dish placed in the centre of the waiter, a large part of their food being different preparations of wheat. The girls do their own cooking and housework, and some chamber-work for us. After breakfast they report their infractions of rules, and then separate, each to her work, until the school-bell rings, at a quarter of nine. Before this time our house has become quite lively by the arrival of day scholars both for the upper and lower rooms. Our school-room will strike you as more American than our dining-room, as we have desks and chairs, a stove and a melodeon, with the usual maps and charts.

"After worship here I go down to the preparatory department which we usually call the Middle School. It is five minutes' walk from us. Another girls' school in the same yard is taught by one of our old graduates. The house was the first place of worship used by the Protestants for many years, now divided into three rooms. The scholars rise to greet us as we enter. They, too, have desks and benches like the district schools in New England. The room is long and narrow, and very poor. It has two glass windows,

and three cloth ones; and if it is rainy, very likely two or three will ask permission to change their seats, because the rain is leaking through the roof on their heads. The back-seat has a row of grown-up young women, our boarders; most of the others are from ten to twelve years of age, bright girls; and their teacher, a graduate of 1868, is very pretty and intelligent, and an earnest Christian. The first class in the Bible, which I teach, includes about half the school; and they are now in Joshua.

"After the close of this class, I often stop to see how our large girls are getting on in arithmetic, or drop into the other school for a little while. Coming back, I usually go into the lower room, where our girls, in turn, are teaching the little ones. Step softly, and we will see whether they are in good order or not. No! there are three voices all saying "Teacher" at once; and the poor young thing cannot make them be quiet and obey her. I take out my paper and pencil, look at them very sharply, and put down some names. They are more afraid of a piece of paper than a stick. That will keep them quiet for several days. Rough boys in the street, who hoot after us, will suddenly disappear at the sight of a pencil and paper: they have a superstitious fear of anything written. I charge my mind with the thought that I must call that young teacher, and show her how to have more authority. In the afternoon the assistant teachers take the first hour; then I go to the teachers' class, which embraces the seniors and our assistants. We are reviewing the common branches with them, in order to fit them to teach better. The last hour we have, on Monday, map-drawing; Tuesday, penciling; Thursday, rhetorical exercises; and Friday, singing by note. Wednesday afternoon, the girls in the Middle School meet with us for a prayer-meeting and sewing-lesson."

As early as 1872, it became evident that an addition to the building would soon be needed; and as a favorable opportunity offered for the purchase of land adjoining the school-yard, it was thought best to secure it, although no active measures were taken for the enlargement till the autumn of 1876. An appropriation for the purpose of \$2,000, afterwards increased to \$3,300, was made at that time by the Woman's Board, and the new rooms are now sufficiently complete to be occupied by teachers and scholars. The plan on the one hundred and sixty-fourth page represents the building in its present form as nearly as we are able to give it, the dotted line marking the commencement of the recent addition. The last report received from the school gives the number of boarders in the family as twenty-eight—thirteen in the Seminary, and fifteen in the Middle School course; there are also fourteen day-scholars in the Seminary, thirty-two in the Middle School, and eighteen in the Primary, making ninety-two in all. The report also mentions the

following studies: Arithmetic, English, prophecy and the Gospels, history, Turkish grammar and composition, algebra, astronomy, the theory and practice of teaching, map-drawing, singing by note, sewing and fancy work. Miss Proctor, who has been at the head of the school from its commencement, has received most efficient aid from Miss Francis, who went out in 1866 (remaining but one year), Miss Hollister, who joined her in 1868, Miss Shattuck in 1873, and Miss Pierce in 1874. Within the last three months a change has been made in the division of labor, by which Miss Proctor and Miss Shattuck are to give most of their time to touring among the out-stations, remaining in the various places for a longer or shorter time, as may seem best, while Miss Pierce takes charge of the school, assisted by Miss Hollister.

The results of such an institution can hardly be estimated. Year after year educated Christian girls are going out from it to establish Christian homes or to prepare others to take their places as students; and these, in turn go forth to other villages, carrying the life-giving Gospels, in ever widening circles, to their country women.

A missionary writes: "These girls, scattered here and there, never too far away to receive the guidance and sympathy of their teacher, are a strong influence for good, and a mighty lever in raising their countrywomen. They may nearly all be found working for Christ—some in the schoolroom, some in Christian homes. The very name of the school seems particularly appropriate—'Aintab Medressisi,' Aintab being the Arabic for 'Beautiful Fountain.' And there is something more than fancy in comparing it to a fountain of life to the dry, parched region around it. To the Christian women of America, from across the waters comes the voice—not of the women in Central Turkey, for they know not their degradation, but the voice of the compassionate Saviour, saying, 'You who have drank of the "waters of life," are to be helpers in bearing my invitation to those in darkness and death.' Money is not sufficient; sympathy alone will not save them. They need your labors and your prayers. There are thousands of them in the grossest ignorance. Speak to them of a soul—they know not they have any. Tell them of a Saviour—they know not that they need one. The work of enlightening them must be done largely by women. Angels would ask no higher mission."

INDIA.

LETTER FROM MISS S. F. NORRIS, M. D.

A RECENT letter from Dr. Norris, gives the following account of her medical work in and around Bombay:

“About the middle of August I opened a dispensary in a small room in the compound of the Zenana Mission House. It was an experiment, as I did not know whether the class of women I hoped to reach would come to me. As soon as it became known, however, that there was such a dispensary here, they came readily, bringing their children with them, until there were more people every morning than the room could hold comfortably, and I was obliged to shut the gate against some of them. On the first of December a building was secured near here, one-half of which is used for a school, and the other half is partitioned into two rooms for the accommodation of my patients. They wait in the outer room until they are called into the inner one to be treated.

“Mrs. Park comes two mornings in the week to read and talk to them while they are waiting, and two Bible-women come on the other mornings. Each patient receives a card, on which there is a Scripture text in her own language, Marathi, Guzerati, or Hindustani. This card she must carefully preserve, as her number is on the back side, and she must present it every time she wishes her medicine renewed. It is not expected that many of the women can read these texts, but they have husbands, sons or brothers who can, and curiosity will surely lead them to read what is written. Already several thousands of these little messengers have been sent out, and I feel sure that some good will ultimately result from them.

“Since I opened the dispensary I have prescribed over four thousand times. These are, of course, not all new cases, as some of them come twice a week for several weeks, or until they are cured. The daily attendance varies from thirty to forty, although some days I am able to get through with over fifty. I go in at seven o'clock in the morning, and treat them as fast as I can.

“Once a fortnight we go out to some of the villages within ten miles of Bombay, to do what we can for the poor people. At first, the Zenana ladies and I went alone, with the exception of some of the native Christian girls and a couple of sepoys; but as soon as Mr. Park heard of our excursions he offered to accompany us. The week before last he went with us to Coorla, where crowds of people flocked around us. I gave medicine to forty persons, and could have given it to half as many more, if my supplies had not failed. Mr. Park had two large audiences of attentive hearers, and the ladies and girls went around to the houses to speak to such women as would not come out.

“Last Saturday, five ladies made a visit to the village of Sion, about eight miles from here. We took with us two native Christian girls and two sepoys. We went out on the train, and walked up

from the station to the village. Our party was so large we made quite a formidable appearance as we went along through the narrow streets looking for a place where we could stand, and where I might dispense my medicines. At last one of the ladies saw an inviting-looking veranda in front of a shop kept by a Parsee, and she asked him if I might sit there. He was very willing, and sent a man to dust off the bench for me. I then directed a sepoy to tell all the people who wished for medicine to come at once; and soon there were more than I could attend to.

"We divided ourselves into three parties, one lady staying with me to speak to the patients, and the others going around to the houses to talk with the women as they might have opportunity. Two of the ladies spoke in Marathi, and two in Hindustani, and they all found the women willing and glad to listen. Some men, who had been drinking, were inclined to make a disturbance, but were over-awed by our sepoy's badges. I prescribed for the sick ones as fast as I could until five o'clock, when we ran for the train, leaving a large number behind still begging for medicine. Many of them had been suffering from fever for weeks, and had evidently been affected by the famine previously.

"We promised to come again as soon as possible, the Parsee offering us the use of an empty bungalow for our next visit. When we reached the station, we found that the train had passed. The prospects of waiting four and a half hours was not pleasing; and learning that a train would stop at Coorla, a mile and a half, at seven, we at once decided to walk there, and did so, distributing tracts and leaflets to the crowds of natives who met us on the way. We consider these little tours quite a success, and we intend to keep them up as long as the weather will allow. On each occasion we have given out tracts and leaflets to people who were able to read them, and did read them on the spot. They all seem glad to get them, and often ask for more, to carry to their brothers and friends.

"I am sure our friends in America will all rejoice with me that the medical work is opening so many ways for the spread of the truth among these poor people, who otherwise might never hear of Him who came into the world to save them from their sin and degradation."

J A P A N.

A GIRLS' SCHOOL IN OSAKA.

LETTER FROM MISS F. A. STEVENS.

A RECENT letter from Miss Stevens gives the following account of the establishment of a girl's school in Osaka. After stating that

on account of applications for education which had been received from one and another who could not leave their homes to go to Kobe or Kioto, and the fact that some girls whom they wished to train for Christian workers, were slipping away from them because there was no place for them to be taught, their thoughts had been drawn to school work, she goes on to say:

“Last Sunday afternoon, as I was leaving the church, I met Koidzumi and his wife, who were waiting to walk home with me. He was so full he could hardly contain himself. He does not usually come down to this church, as he is a member of the one up town; but he said he could not stay in the house—he had thought himself into a severe headache, and he wanted to talk with us. He soon unburdened his mind. He said he had been pondering how he could best work for ‘this way.’ He has contemplated studying for the ministry for some time; but he is a natural teacher, as few of the Japanese are, and he feels that he can best serve in that capacity. He is willing to give up the situation he now has (teaching in a government school) at the close of his engagement, if he can open for himself a place where he will be more free for Christian work. He says we must have a girls’ school, and he and his wife would like to take hold of it if the missionaries will help them.

“Now I think you will believe with us, that the Lord has taken this matter into his own hands, when I tell you that for some time we have wanted to lay this very matter before Koidzumi, and to propose to him the very plan that he now proposed to us. When we find that his ideas of the kind of school we need, the way it should be carried on, the time for beginning, and above all, the object of the school, are almost exactly parallel with our own, shall we not say, ‘It is the Lord’s doing?’ We do not know of another Japanese so well fitted for the work as he is. He has the education, experience and standing necessary, and his wife, having been for a long time under Miss Talcott’s instruction at Kobe, will, with the training that only experience can give, soon be able to teach in the school, and take charge of the boarding department.

“We think the school will require the help of only one of the lady missionaries; the other two will be left for woman’s work in the city, and we trust that the Board and our ‘dear sisters at home’ will come to our aid. We hope, also, to carry on our school so that the two departments of work will help each other. We want a class of women as day-scholars—married women, who cannot leave their homes except at certain hours. We do not propose to call upon our American friends for money. Koidzumi wishes to rent a house in a favorable locality large enough to accommodate a number of boarders. He intends to make the tuition cover the

house-rent and running expenses of the school. After the institution is established, and has proved itself worthy, there is little doubt that the Japanese will furnish the needed buildings."

At a little later date, January 16th, Miss Stevens writes:

"I am in my room at the school. We commenced January 7th, with fourteen pupils: one has dropped out, making the number thirteen. I would like to lead you through this wide, rambling house. I hardly know how we happened upon a place so exactly suited to our use. I think it must have been built and kept for the purpose. It was formerly the dwelling-house of a rich man, whose name is well known in Osaka. In going through the house one receives the idea that its rooms are without limit. One room, a part of which we have partitioned off as a school-room, is large enough to seat seventy or eighty pupils, and leave some of it for recitation-rooms. The Japanese made the necessary repairs much more cheaply than the missionaries could have done. I am now teaching three hours a day in the school, and shall soon have to add another hour."

It has been said that the tide of events move so rapidly in Japan, that sometimes even a whole letter cannot be written without various additions, and we will append Miss Stevens' second post-script: "We have fourteen scholars now." A report received a week later gives the number of pupils as sixteen.

Our Work at Home.

MISSION CIRCLES.

BY MRS. M. E. MEAD.

[CONTINUED.]

UNDER the head of General Circles, the "Open Hands," of HOLLISTON, Mass., may be specially noticed. The society, at first designed for children only, was organized about seven years since. As the work has gone on, there have been large accessions to their ranks from older boys and girls, so that the present one hundred and fifty members vary in age from six to eighteen.

There are no special entertainments to attract the young workers to their meetings. The average attendance, however, is large, the children coming with the idea that they are to work in preparation

for the annual fair. Toward the close of each meeting there are general missionary exercises, and a paper, to which members of the mission circle contribute, is read. Beside the young ladies in charge, there are eight or ten among the older ladies who aid them, each taking a different department of the work. One has the aprons and plain sewing; another, the dolls and their belongings; another, canvas and card-board work, etc.; and another, the boys. These last are provided with employment by hand and foot-saws, making picture scrap-books, parlor-balls, lamp-lighters, etc.; while the younger ones cut up woolen pieces, to be used in pin-cushions. The "Open Hands" fairs are models of success and good management.

The "Light Bearers," of Westfield, Mass., are a shining illustration of the value of organized effort among the children. The mission circle was projected as a means of interesting and informing parents *through* the children. It proved a success, the meetings and entertainments being well attended. Two very successful annual meetings held in the church, the last one calling out a crowd of interested friends, have encouraged the "Light Bearers" to go forward in their work. Twice a month the girls meet on Saturday afternoon as a sewing-circle. On each alternate Sabbath afternoon both boys and girls gather in the church chapel, with a young lady leader for a missionary meeting.

The "Mizpah Circle," of Portsmouth, is composed of a Sabbath School class, embracing all past and present members who choose to join it, and originated in a prayer-meeting. When this was well established, as a next step came the endeavor to interest the young girls in systematic giving and missionary work. Each member was presented with a mite-chest, in which to place weekly offerings. In addition, all are requested to make to sell one useful article each year, placing the amount received, not in the mite-chest, but in the hands of the treasurer. If the article remains unsold, it is turned over to the president's box, from which it is sold at convenient opportunity. There are no meetings except the annual one in November, when the offerings are brought together and appropriated. This mission circle is designed to be a life-long association, the members who began their Christian life and work together finding their bond of union in a special service for the Master.

The "Mizpah Circle," of Hampton, N.H., was organized by six little girls, four of whom had previously belonged to the Woman's Missionary Society. These six were constituted a band of gleaners to bring in other members to the mission circle. To each gleaner was given a little blank book, in which to record the names and pledges of new members. So the children went out to their work, and one

month after the first meeting was held it was found that the roll numbered thirty names. Its present reading is seventy members, both boys and girls, from the little child to the youth of twenty. The officers of the Woman's Missionary Society hold corresponding office in the mission circle, while in addition there are three directors, one of these a musical director. The directors are chosen annually; the gleaners, quarterly.

The members do the work, care being exercised in assigning such work as will interest them, and every one who is old enough is expected to do something. The singing is an attractive feature of the meetings. The society has a choir, regularly trained by the musical director, and an annual concert, with the weekly collections, furnishes the support for a village school in Turkey, at a cost of \$46. This year an additional gift of \$10 for the Madura Home, has been contributed.

[TO BE CONCLUDED IN NEXT NUMBER.]

APRIL MEETING.

THE quarterly meeting of the W. B. M., was held on Tuesday, April 2d, in the Chapel of Park Street Church, Boston. After devotional exercises conducted by the President, and the usual report of the Home Secretary, Miss S. L. Wood, formerly of Antioch, Syria, spoke of the contrast in the amount of Christian labor expended in the city of Boston, and in heathen lands. A vivid picture was drawn of the area of nine hundred miles in circumference, comprised in the Central Turkey Mission, with its handful of missionaries and scattered churches, in comparison with a small section of the city, with its wealth of churches, schools and religious teachers.

The next speaker was Mrs. George Washburn, of Constantinople, who gave a brief sketch of missionary work in Turkey, stating that the stage of curiosity and inquiry on the part of both missionaries and people had passed, and the work is now carried on much as Christian labor is at home—by the persistent effort to reach individuals, and to bring them into the church. At first it was thought to be a chimerical undertaking for a handful of men and women to attempt to change the religion of a nation; but, by the blessing of God, the walls of the ancient superstitions are crumbling, and it only remains for the church to rise in her might and possess the land.

The closing address was given by Mrs. E. J. Humphrey, a missionary of the Methodist Church, stationed in Northern India. After speaking of the great harmony among the missionaries of

various denominations in India, and their co-operation for the accomplishment of the one great end of their work, Mrs. Humphrey gave a *résumé* of her twelve years work in India, beginning with the very poor, and gradually extending among the higher classes. Now there were more than five thousand church-members, large and flourishing Sabbath Schools, and quite a number of boarding and day schools. She contrasted the present interest in missions with that which existed on a former visit to this country in 1864. Then no one cared to hear about the women of India; now it was difficult to meet the demands for information on the subject. A high tribute was paid to the labors of single women in India, and the address, which was one of great interest, closed with an appeal for more earnest prayer for the missionary cause, both at home and abroad.

A FEW THOUGHTS ON TRUE ECONOMY.

BY SOPHY WINTHROP.

AUNT HESTER was one of the "saving" kind. It was written in the peer of her small, black eyes. It was evident in her carefully-guarded carpets, and most especially in her delight at discovering any new economy in cookery.

Aunt Hester was particularly happy one bright June morning, for she had just succeeded in reducing a certain recipe for a pudding from five eggs to three, and from a pint of cream to the same quantity of skim-milk, with an imperceptible piece of butter in it.

"Just as well exactly," she murmured, as she stirred the compound; "nobody'll know the difference in the eating—and it's such a saving."

"Auntie," said a youthful philosopher with blue eyes and pink cheeks, who sat on the back door-step hulling strawberries; "did you ever think what a pity it is to lose so many eggs and so much cream as you have lost in the course of your life?"

"Lose them! Why, child, what are you thinking of? I've always been very saving of such things."

"Yes; but, Auntie, that is just the point. I shouldn't call it saving; I should call it losing. Don't you see? You left two eggs out of that pudding and all the cream, and you have lost all the good of those two eggs and all the richness of that cream. I should say you were just so much out, instead of so much in."

This was a new mode of reasoning to Aunt Hester, and I will not undertake to say that she was convinced by it. But, however that may be, perhaps this conversation will not be a bad text for a few homely thoughts on true economy. I am not so sure that Aunt Hester is alone in her way of thinking; I am not sure that

there are not others of us who are inclined to call that saving, which a truer philosophy would call losing. It certainly will do no harm to meditate for a few moments on this truth—that the only true economy is use.

There is no such thing as saving things by keeping them. All good things are lost if they are not applied. The only way not to lose, is to use. If we prefer to leave the eggs and the cream out of the pudding, very well; but we must forever be minus the strength and the nourishment of the eggs and the cream. If we prefer to keep the soft, warm clothing shut up in the camphor-wood trunk, very well; but we must be content to be losing the comfort and the warmth of it until it is brought out and put to use. If we prefer to keep our money shut up in the vaults of a bank, very well; but we have lost it for the time being—lost all the pleasure and profit of spending it well—lost all the comforts and joys and blessings it might bring to ourselves and others.

Some recent female writer—I think it was Charlotte Brontë—speaks in one of her stories of the pleasure of the young wife, in becoming, as it were, the good providence of her husband, in giving him his meat in due season, and, in her humble way, exercising the God-like prerogative of planning and economizing, so as to use to the best advantage the material at her command. I suppose most housekeepers, especially those to whom the experience is new, have felt this pleasure. It is a noble prerogative that is given to us women. It is a joy in its way, to plan and contrive, and bring as much satisfaction as possible out of our material. Let us continue to plan and economize, and enjoy it; but let us be sure that it is God-like economy we are practicing, and not that of our own narrow minds. It needs but one glance out of our windows this summer morning to see what God's economy is: the utmost profusion everywhere—no attempt at saving—birds, flowers, and insects, spending and being spent—His rain and His sunshine being poured out alike on the just and the unjust. If our economy is of this order, we may be satisfied. If we have no dark corners where moth and rust may corrupt, where we fancy we are saving, but in reality are losing; if we try to save only that we may use; if we are getting the good, or letting somebody else get the good of all that life brings to us—then we are in the right way. If we remember that all things are given richly to enjoy, that nothing can be kept without loss, then we may hope at last to be counted among those wise and faithful stewards, whom the Lord at his coming will rejoice to reward.

Now, what has all this to do with the Woman's Board of Missions? "Much, every way," it seems to me. It is because the

Christian women of this land have begun to learn this lesson of the true economy, that the Woman's Board is in existence. It is only as we go on to deeper and deeper knowledge of this great truth, that our work is to strengthen and extend and to bless the earth. It is all before us to be occupied,—the whole, wide field,—and here lie the talents, many of them, in our feeble hands. Some of these talents are very great, some are very little; some are in the shape of money, some are in the modest guise of sympathy or prayer; some in the form of active labor. These are our means, and we are to use them every one; for if we do not use them, we shall lose them. The little word of encouragement and cheer will die within the breast if it is not spoken. The impulse to activity will grow faint if we do not give it work to do. The gold and silver will grow rusty if it lies idle; it needs the constant friction of passing through many hands to keep it bright and shining.

Let us have nothing wasted in our great household. "Here a little and there a little;" that is the way we women must work—"you in your little corner, and I in mine." Dear friend, if you have an impulse to do something for the degraded women in heathen lands, pray use that impulse. If you feel impressed with your duties to them, pray make the most of that feeling; don't try to save it and keep it for the suffering just about you. Use it, and you will have an added impetus to help you in your work for those at your own door; save it, and you will be very likely to lose both. If we love our Chinese and Turkish and Indian sisters well, in the very nature of things we shall love our neighbor all the better.

No intelligent woman in these days, needs any argument to convince her that the more one does the more one can do; the more one gives the more one has to give. Hasn't every one of us in her own experience proved this to be no paradox, but sober truth? To whom do we turn if we have need of help in some labor of love? To Mrs. A, the woman of leisure, who has plenty of time, plenty of servants, plenty of everything? Are we not much more likely to go to Mrs. B, the busiest woman we know, who has cares without number, children without number, work without end? She will find a place to slip in the work somewhere, we feel sure; for this is God's wonderful economy, "There is that scattereth, and yet increaseth;" and "Whosoever hath, to him shall be given, and he shall have more abundance."

Dear friend, it is simply because I have tried to act on this principle of my text, that I have written these few words. There was not much to say; but the little there was, how could I refuse to say

it? May God's blessing make it fruitful! With this blessing on all our labors, small and great, we may rejoice to believe that when the Master returns, he will not find our one talent folded in a napkin, but that with joyful eagerness we may render unto him "His own with usury."

UNPAID SUBSCRIPTIONS.

THIS June number closes the first half of the year of our magazine, and we regret to say that there are now about five thousand unpaid subscriptions on our books. Sixty cents is a small sum for each one of the five thousand to pay,—so small that it is apt to be overlooked in the multitude of daily cares,—yet the aggregate sum that is withheld from our treasury is not small. We have not a thought that one cent is designedly kept from the receipts, from which printers' bills and other expenses must be paid; it is only the careless postponement of a payment that can be made at any time. If every one who reads this will make it her business to send her subscription as soon as she places this number out of her hand, a real and therefore important duty will be done, and we shall be saved much embarrassment in our finances.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM MARCH 18, TO APRIL 18, 1878.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas., Madison, Aux., \$5; Machias, Aux., prev. contri. const. L. M. Miss Lucy S. Haskell, \$11; Bath, Central Ch. S. S., \$19; So. Bridgton S. S., \$15; Waterville, Aux., \$13; Ellsworth, Aux., \$16; Brunswick, Aux., \$46; Bangor, Aux., \$9; Rockland, Mrs. Fred. Simonton, const. self L. M., \$25, Aux., \$25; Portland, High St. Ch., of wh. \$50 by Mrs. William H. Fenn, const. L. M.'s Mary and Susie Riggs, Marsovan, Turkey, \$198.35; State St. Ch., \$120.50, 2d Parish Ch., \$32.50, Bethel Ch., \$17, "Ocean Pebbles," \$10.50, Union Mission Circle and S. S., \$5; Auburn, "Cheerful Givers," \$30, \$597 85

Total, \$597 85

VERMONT.

Vermont Branch.—Mrs. Geo.

H. Fox, Treas., Castleton, Aux., \$6.72; Burlington, Aux., \$10; Jericho Centre, Aux., \$8.60; Coventry, Aux., \$12; Holland, Aux., \$5; Fairlee, Aux., \$7.50; Lyndonville, Aux., \$4.25; Post Mills, Aux., prev. contri. const. L. M. Mrs. C. G. Niles, \$15; Springfield Aux., \$23; Enosburg, Aux., \$25; St. Albans, "Blue Bells," \$15; Vergennes, Cong. S. S., \$40; West Westminster, Aux., const. L. M. Miss Eloise M. Gorham, \$25; St. Johnsbury, Miss Sarah T. Crossman, \$5; East St. Johnsbury, Aux., const. L. M. Mrs. Nathaniel Lee, \$25; Newport, "Cheerful Workers," \$16.51; Waitsfield, a few ladies, \$5; Rutland, Cong. S. S., \$61.38; Expenses, \$5, \$304 96
Charlotte.—C. C. Torrey, 7 60
Lyndon.—Aux., 4 42
Putney.—Mrs. Amos Foster, \$2, Miss Ellen Crawford, \$5, 7 00

Total, \$323 98

MASSACHUSETTS.

		Valley," \$5; "The Gleaners," \$5,	\$329 30
		Chiltonville.—Aux.,	12 60
	\$2 00	Cohasset.—Aux.,	30 00
Ashburnham.—Alice G. and Edwin D. Peirce,		Dorchester.—2d Ch. Aux., of wh. \$150 by Mrs. Frank Wood, const. L. M.'s Mrs. Ellis Houghton, Mrs. Wendell Jones, Miss Mary E. Tolman, Miss Margaret Howe, Miss Sarah E. Wilder, Miss Jemima Wilder; \$25 by Mrs. E. Torrey, const. L. M. Miss Alice A. Jewett, Grafton; \$50 by Mrs. T. V. Shaw, const. L. M.'s Mrs. Mary N. Ainsworth, Miss Jerusha Richmond; \$50 by Miss E. C. Shaw, const. L. M.'s Miss S. R. P. Brown, Mrs. Grace T. Emery, \$596.55; Village Ch., "Band of Faith," \$5,	601 55
Bedford.—Aux., const. L. M. Mrs. Sinclair,	25 00	East Falmouth.—Aux., \$2; "Helping Hands," \$10,	12 00
Berkshire Co. Branch.—Mrs. S. N. Russell, Treas., Pittsfield, 1st. Ch. Aux., \$8.13; Hinsdale, Aux., \$24; Dalton, Aux., \$11.75,	43 88	Everett.—A Friend,	1 00
Boston.—A Friend, const. L. M. Mrs. Catharine Brown, Barre, \$25, Mamie R. Waldron, \$1, A Friend, \$10, Union Ch, \$232, Shawmnt Ch., \$258.50, Old So. Ch., \$232.50, Berkeley St. Ch. Ladies, \$6,	765 00	Hampshire Co. Branch.—Miss Isabella G. Clarke, Treas., Worthington, Aux., \$10; So. Hadley, Aux., const. L. M. Miss Mary B. Herrick, \$25; Williamsburg, Aux., \$15,	\$50 00
East Boston.—Madura Aux., Maverick Ch., of wh. \$50, by Mrs. Albert Bowker, const. L. M.'s Miss Susie C. Gould, Charles Henry Burgess, \$60, by Miss Hammett, \$25 const. L. M. Miss M. E. Demond, \$30; by Mrs. Curtiss, Fifty-six Sbscribers, \$85.	225 00	Ipswich.—1st Ch. Aux., of wh. \$25 by Mrs. J. Q. Peabody, const. L. M. Miss Mary P. Adams,	53 50
South Boston.—Phillips Ch. Aux., of which \$50, by Mrs. Jeremy Drake, const. L. M.'s Mrs. Augustus Norris, Sullivan, N. H., Miss Carrie F. Foster, \$25, by Mrs. Choate Burnham, const. L. M. Mrs. Elizabeth Burnham, \$25 by Mrs. Alvan Simonds, const. L. M. Miss Phebe Field, Belmont, \$25 by Miss Mary E. Simonds, const. L. M. Mrs. Lucy A. Faulkner, \$25 by Mrs. E. K. Alden, const. Miss Susan Alden, \$50 by Mrs. Calvin Shepard, const. L. M. Carrie T. Hale, Minnie A. Hubbard, \$25 by Mrs. Shepard's S. S. Cl. const. L. M. Carrie A. Harlow, for salary Mrs. Giles,	343 00	Lexington.—Hancock Ch. Aux., Littleton.—Mrs. S. H., Lynn.—Central Ch. Mission Circle,	40 00
Boston Highlands.—Immanuel Ch. Aux., \$10; "Helping Hands," \$28.70; Walnut Ave. Ch. Aux., \$7; Eliot Ch., A Friend, \$2, Aux., \$10, "Ferguson Circle," \$1, "Thompson Circle," \$1.50, "Anderson Circle," \$5, "May Flowers," \$1.50, "Eliot Star Circle," \$6.50; Vine St. Ch. Aux., \$12,	85 20	Marshfield.—Emma, George and Nellie,	1 00
Brookline.—Harvard Ch. Aux., of wh. \$25 by Mrs. Moses Withington, const. L. M. Miss Virginia A. Clarkson, Japan, \$25 by Mrs. L. S. Ward, const. L. M. Miss Etta D. Paul; "Golden Links," \$7.20; "Cheerful Givers," \$5.75; "Honey Bees," \$5.75; "Violets," \$5.30; "Harvard Helpers," \$5.30; "Gospel Messengers," \$5; "Lilies of the		Merrimac.—Aux., prev. contri. const. L. M.'s Mrs. Warren Gould, Mrs. Hobart W. Stevens, Mrs. Daniel J. Poore, Miss Mary G. Bailey,	25 00
		Mt. Washington.—S. S.,	3 00
		Newburyport.—Aux.,	116 00
		Newton.—Eliot Ch. Aux., of wh. \$25 by Mrs. Frank Cutting, const. L. M. Miss E. G. Cutting; \$25 by Mrs. E. H. Silsby, const. self L. M.; \$25 by Mrs. H. E. Cobb, const. self L. M.,	400 00
		Newton Upper Falls.—A Friend,	34 40
		Norfolk Co. Branch.—Mrs. Franklin Shaw, Treas., Easton, Aux., \$20; Weymouth and Braintree, Aux., \$16.50; North Weymouth, Pilgrim Ch., \$42.32; "Pilgrim Gleaners," \$5; 1st Ch., "Wide Awake Workers," \$6.78; Randolph, Aux., \$100,	190 60
		Northboro.—Aux.,	2 00
		Peabody.—Aux., sch., Bitlis,	65 00
		Salem.—Tabernacle Ch. S. S.,	40 00
		Saugus.—Aux.,	13 14

<i>Somerville.</i> —Winter Hill, "Earnest Workers," pupil Bitlis,	\$30 00
<i>So. Framingham.</i> —A Friend,	10 00
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas., Monson, Aux., of wh. \$25 by Mrs. Deacon Porter, const. L. M. Mrs. Geo. F. Morris, \$31; Palmer, Aux., \$15.45; Springfield, 1st Ch., \$23.48; Circle No. 1, \$6; Memorial Ch., \$36.25; Olivet Ch., \$1,	113 18
<i>Sudbury.</i> —Aux.,	10 00
<i>Waguoit.</i> —Aux.,	5 00
<i>Wellesley.</i> —Wellesley College Students, salary Miss Etta Chandler,	350 00
<i>Winchester.</i> —A Friend,	25
<i>Woburn Conf. Branch.</i> —Mrs. James Freeman, Treas., Malden, Aux., B. R., \$40; Woburn, Aux., \$25; Reading, Aux., \$28.50,	93 50
<i>Wollaston Heights.</i> —"Little Sunbeams,"	30 30
<i>Wrentham.</i> —Aux.,	40 00
Total,	\$4,208 40

LEGACY.

Legacy of Miss Hadassah Stevens, of Newton,	\$3,338 33
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RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Anna T. White, Treas., Pawtucket, Aux.,	\$121 05
Total,	\$121 05

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Mrs. J. C. Learnard, Treas., Jewett City, Aux., \$10; New London, 2d Cong. Ch., \$25.23, 1st Ch. Aux., \$65; Mystic Bridge, Aux., \$5; Preston, \$3; Stonnington, 2d Ch., \$11.83; Norwich, Broadway Ch. Aux., \$36.05; "Nimble Fingers," \$60.11,	\$216 22
<i>Greenwich.</i> —Aux.,	37 00
<i>Groton.</i> —Cong. S. S., prev. contri. const. L. M. Marianna Avery,	10 88
<i>Hartford Branch.</i> —Mrs. Charles A. Jewell, Treas., Rocky Hill, Aux., of wh. \$13 by Miss Sarah Baldwin, prev. contri. const. self L. M., prev. contri. const. L. M. Mrs. W. W. Griswold, \$30; Ashford, "We Girls," \$30; West Killingly, Aux., of wh. \$50 const. L. M.'s Mrs. Geo. Danielson, Mrs. S. L. Weld, \$57,	117 00
<i>Lisbon.</i> —Ladies,	14 00
Total,	\$395 10

LEGACY.

Legacy of Mrs. Fanny Raymond, of Bozrah,	\$1,000 00
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NEW YORK.

<i>New York State Branch.</i> —Mrs. T. H. Knollin, Treas., Moravia, Aux., \$12.50; Antwerp, Aux., \$25; Rochester, "Cheerful Workers," of Mt. Hor, \$6.25, Miss'y Friends, \$8; Syracuse, Plymouth Ch., "The Gleaners," \$25; Orient, Aux., \$10; Nelson, Aux., \$9.75; Homer, Mrs. E. J. Place, \$1.50, Mrs. Robinson, \$1; Fairport, "Pine Needles," \$47.75; Westmoreland, Aux., \$9; Upper Aquebogue, Aux., \$25; Sandy Creek, Aux., \$5; Binghampton, 1st Cong. Ch. Mission Circle, \$46; Oswego, Aux., \$14.71; Franklin, Aux., \$25; Walton, Aux., \$19.45; Expenses, \$86.32,	204 50
<i>Honcoye.</i> —A widow's mite,	1 40
Total,	\$205 90

Fem. Dep. Armenia College.

<i>New York State Branch.</i> —Homer, Aux.,	\$42 24
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OHIO.

<i>Coolville.</i> —In behalf of absent ones,	\$48 15
<i>Gambier.</i> —1st Cong. Ch. Aux.,	10 00
<i>Kinsman.</i> —S. S. Cong. and Presb. Ch.,	19 00
Total,	\$77 15

IOWA.

<i>Bellevue.</i> —Cong. Ch. Aux.,	\$3 80
Total,	\$3 80

CANADA.

Canadian Woman's Board,	\$186 38
Total,	\$186 38

FOREIGN LANDS.

<i>Hilo Hawaii.</i> —Avaits of Ferns,	\$8 12
Total,	\$8 12
General Funds,	\$0,127 82
Fem. Dep. Armenia College,	42 24
"Life and Light,"	364 48
Weekly Pledge,	4 45
Leaflets,	2 75
Interest on Bartlett Fund,	300 00
Legacies,	4,338 33
Total,	\$11,180 07
MISS EMMA CARRUTH, Ass't Treas.	

Department of the Interior.

TURKEY.

LETTER FROM MISS SHATTUCK.

A TRIP TO OORFA.

WE are permitted to publish the following letter written to the Faithful Workers of East Saginaw, Michigan :

“We spent the first night at a Moslem village four hours out from Aintab. We were directed to a little house occupied by a man with his two daughters, about eighteen or twenty years of age. They were very kind, and wanted to give us their quilts and pillows to sleep on; but as we had our own with us, we did not accept their offer. While the girls helped us in preparations for the night, the father asked them two or three times if they had not finished their work, as he wanted to have prayers. At last we heard him going through the Moslem forms, repeating words of which he did not know the meaning, falling on his knees, and then rising again.

“The next morning Miss Proctor asked the girls if they prayed. ‘No,’ they replied, ‘we don’t know how.’ ‘But is it not as necessary for you as for your father?’ she asked. ‘We don’t know,’ they answered. Their brothers had gone to the war, but they received no letters from them.

“We stopped at the next village to see Myreek, who is teaching a little school. The school-room was hardly larger than a good-sized closet, but was furnished with a little stand, chair, bell, etc., and the children were sitting around the room on the floor. One brought a pot of coals from a neighboring house, that we might warm our hands. We heard the children read, examined their writing-books, and soon after mounted our horses and rode on.

“That night we reached Birijik, on the banks of the Euphrates. We crossed the river in the queerest of old boats, being conveyed from the water’s edge to the boat on the shoulders of the boatmen, in the style which children enjoy so much, but which, for one of my height or of Miss Proctor’s weight, is most ludicrous.

“When on board the boat, with no chance to sit, and no firm foothold for standing, we found it difficult to keep from slipping down under the feet of the five or six animals crowded into the

main part of the boat, their noses in close proximity to our faces as they tossed their heads wildly about, frightened by the groanings and shouts of the men, and the motions of the boat.

"The first night after we left Birijik we spent in a village resembling, I imagine, an African kraal, the houses having rounded roofs, with a hole to admit light, and to serve as a chimney for the escape of smoke. I had never before seen such a village. A few rough dogs acted as guards, and though we saw women and girls as we entered, we had a quiet evening by ourselves. It was the night before Thanksgiving. Our servant killed some chickens for us; so, though all else reminded us only by contrast of scenes at home, we had the familiar sight of dressed fowl.

"At about four P. M., on Thanksgiving day, we rode into the church-yard at Oorfa. Passing the open door of the church we saw people gathered, as I supposed, for a prayer-meeting; but we soon learned that it was for the marriage ceremony of one of our own pupils. We therefore hastily arranged our dress a little, and entered just after the sermon had begun. Miriam was seated near her betrothed, veiled and covered by her sheet-like *czar*. After sermon, they rose for the marriage ceremony; then a hymn was sung, and the benediction pronounced; after which the husband went away with his friends, while the bride was led to the women's side of the church, to go home with those who had brought her. We stepped up to greet her; but at the sound of her teacher's voice she laid her head upon her shoulder and wept, so completely was she taken by surprise. After the services we sat down to our simple dinner: and I am sure no one had more thanksgiving in the heart than I, for I was again in Oorfa, where I enjoyed a blessed work last winter among the women and girls.

"Sabbath noon the girls' prayer-meeting was held in our little school-room, and it was a precious meeting, all but one or two of the pupils of the Oorfa school being present. The little Sunday School at the Syrian quarter was also very interesting to us, for many of these children are from families who know nothing of the truth, except what is learned in school. Last year there were only fifteen, where now forty-seven meet every day in school, and some of them come to Sunday School. One boy has been in school about four months: and though he did not know his letters when he came, he has learned to read well, and is now in a shop, with his Bible by his side, often reading to those who come and go. His father is dead, and his uncle is a Syrian priest, so he met much opposition from his friends while attending a Protestant school; but he persisted till he had learned to read, and then returned to his work."

LETTER FROM MRS. COFFING.

MARASHI, Feb. 21, 1878.

THE winter has been very cold, and I have never seen so much snow in Marash. The war having pressed so hard on our people, we thought they could bear nothing more; but this cold—without any wood or coal, as many of them are, and no warm clothes, and often but one meal a day of boiled wheat—is adding to their sufferings very much. This week I have visited fifteen families whom I have missed from church, and found that they stayed away not from choice, but necessity. In each of four households they had but one pair of shoes for the whole family. When the father was in doors, the mother or child put on his shoes and went out for water and to do other work. Children were sitting around with one thin cotton garment on; others staying home from school because they had no shoes or could not have breakfast before school time, or bread to carry to eat at noon. One poor man had been sick four months, and, just able to crawl to the fire-place, was trying to keep warm over a few coals, all of which you could have put into a pint basin. Such sights try one's faith, and make one turn to the Bible to find reasons why a merciful God should so deal with His creatures. One reason, I believe, is to test the love of those to whom He has given more. But is it not humiliating that our hearts need such tests?

D A K O T A.

LETTER FROM MISS COLLINS.

OUR school is large, and has never before been so interesting. It is held in our new chapel, and many women, boys and girls are reading well in the Bible. We greatly rejoice that the women are at last willing to attend school. We find that the men who have learned to read, and are now choosing their wives, prefer those who are intelligent; consequently it is popular to be able to read well. Matrimonial questions are at present much agitated among our people. One man, who we hope is a Christian, is trying to decide which wife he will "take sacredly"—that is, marry in a Christian manner. Sometimes it is hard to settle these questions. Only the Spirit of God can lead safely through these dark places.

We feel that our people are steadily advancing. A young man has recently united with the Church, who seems to be a very decided Christian, willing to be taught, and eager to do whatever he is told. He lives with us, and is learning to work, both in the

house and out of doors. He turns the wringer, hangs out and brings in the clothes, and seems to enjoy doing a woman's work; yet the other Indians do not appear to be surprised in the least. One boy has attended school all winter, being absent but one day. He did not know a letter when he began, but now he not only reads well, but studies geography, and has learned to write. He is a very interesting boy.

Home Department.

ANNUAL MEETING OF THE MISSOURI BRANCH.

BY MRS. W. R. EDWARDS.

THE Seventh Annual Meeting of the Missouri Branch was held April 5th. in the First Congregational Church, St. Louis, the birth-place of our organization—hallowed by many memories, but more than all to us, to-day by the memory of our beloved Mrs. Post, our first president.

Mrs. Van Norstrand not being able, on account of recent illness, to be present all day, Mrs. S. B. Kellogg presided during the morning session. The exercises were opened by singing "Praise God from whom," etc., and an invocation by the presiding officer. Singing, and reading the Scriptures, were followed by prayer by Mrs. Scales, after which a cordial greeting was given to all present by Mrs. Kellogg. Representatives from societies in the Baptist, Methodist and Presbyterian churches were present, and gave congratulations and greetings from their societies. A note was read from Mrs. Van Norstrand, president of the branch, resigning her office, being, by reason of a long-protracted illness, unable to perform the duties. The resignation was referred to the committee on nominations, who reluctantly complied with her wish. Reports were read from five of the state auxiliaries. Nine have contributed to the funds of the branch this year, and there are three or four others who have formerly aided us that have been unable to do anything this year. There are three juvenile auxiliary societies in St. Louis, the "Ready Hands," "Pilgrim Workers," and "Sheaf Bearers," and few parent societies can boast of three more comely children. The last-named is but two or three mouths old, but it has sprung into life amid golden opportunities.

The treasurer's report shows a falling off from the receipts of last year, and much discouragement was expressed in consequence. A finance committee was appointed to devise some means of raising funds.

Miss Seymour, of Harpoot, spoke to us of our missionary, Miss Nicholson, giving us a pleasing picture of her general appearance, congeniality, and especial fitness for the work. Mrs. Dr. Goodwin, of Chicago, told us of the financial prospects of the Board of the Interior, and of the necessity for more thorough consecration. Mrs. Stone brought the cordial greetings of the Vermont Branch, and spoke of the common interest of Christian women in this woman's work. Mrs. Dr. Houghton, of the Methodist Church, referred to the increased responsibility of women, in view of their increasing opportunities. "A Nobler Womanhood" was the subject of a very interesting paper by Mrs. Kellogg,—at the conclusion of which the meeting adjourned. A bountiful collation was provided, to which all were invited.

The prayer-meeting which followed was led by Mrs. Webb, and was deeply interesting. Mrs. Van Norstrand presided at the afternoon session. The secretary's report, and reports from the committees were presented, together with interesting exercises and recitations by members of the juvenile societies, and singing by Mrs. Kate Brainard and Miss Block. Mrs. Scales read a very comprehensive article upon the importance of foreign missions, and the need of woman's work, and answering some of the objections that are made to Woman's Boards. Mrs. Goodell having been called away from the meeting to the bedside of a dying friend, her paper on "Buddhism" was read by Mrs. Kellogg. Miss Seymour, of Harpoot, gave some interesting experiences in missionary life, impressing upon her hearers the importance of more earnest prayer and effort.

At the close of the meeting, Mrs. Van Norstrand thanked the members of the society for their support and co-operation during the years that she had held the office of president, and expressed the hope of success, which she felt in transferring the responsibilities to the newly-elected President, Mrs. S. B. Kellogg. May God give to us more of the true missionary spirit, and may Missouri come up more and more to the work of the Master.

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A MISSIONARY FESTIVAL.

THERE are bright days in our religious experience when the joys of fellowship in the service of Christ, and fresh glimpses of our great Captain as leading us in the conflict, deaden our sense of toil

and pain, and the glad song of triumph seems the fitting expression of our inner life.

Few occasions are better adapted to give such inspiration than the Union Missionary Meeting recently held in Evanston, Illinois. Miss Porter, of China, had been with us the week before, and had interested the ladies greatly in her pictures of life in the land of her adoption, in the story of her work, and, above all, in the news of precious revival scenes at Tung-Cho, where missionaries had labored long and faithfully with little apparent result. With hearts warm and tender from such preparation, and still listening to the echoes of her earnest words, we came together for our missionary anniversary.

As the ladies gathered in little groups in the very pleasant parlors of the Presbyterian Church, and discussed the arrangements for the meeting, it was easy to discover who were strangers among us, for to them the whole plan was a novelty and an experiment. "This union of a meeting and a lunch can't amount to much," said one; "I don't believe in so mixing things up." "Does this gathering include societies from other towns?" asked another. On being told that it was composed almost exclusively of Evanston ladies, "What, then, is the use of a collation at noon?" she inquired. "Wait and see," was the concise reply. In the meantime, those who had enjoyed similar privileges in the past were filled with glad anticipations.

At the appointed hour, eleven o'clock, according to previous arrangement, a lady from the Methodist Church called us to order. Four denominations were represented in the goodly company, but no dividing lines could be traced. We responded to the call of one Leader, and were serving under one great Commission. Reverently we listened to it anew, as our President read from the sacred Word, and together we welcomed the quickening assurance of the presence and aid of our risen Lord. Prayer and singing followed, and then we waited with eager interest for reports of another year of work from the representatives of the various local societies.

The society connected with the Congregational Church being the oldest, was the first to bring its record. It was organized in 1869. In 1871, it adopted Miss Porter as its missionary. With the aid of the Sunday School, it has raised the full amount of her salary from year to year, varying from four to five hundred dollars. The aggregate of its contributions, including those of the children, for this and other items of foreign work, has been over \$4,000. The present membership is fifty. Looking back to its feeble beginnings, in a young and small church, when its seven original members

questioned whether they could pledge themselves to raise even ten dollars a year, we may well exclaim, "What hath God wrought!" The last year has been one of trial, financially, to many connected with it, and the membership has been diminished by removals; so the receipts for the year just closing are not equal to those of former years. But we thank God for the privileges of the past, and hope for more prosperous times.

The president of the Presbyterian society reported a membership of sixty, and the amount of their gifts as \$428, beside \$101 given by the Sunday School. Miss Bacon, of India, is their missionary,—a most devoted and successful worker. A juvenile society is also connected with this church, holding meetings monthly. They have raised \$16 since their organization some months ago.

The receipts of the Baptist society for the past year, as reported by their secretary, have been, including the gifts from the Sunday School, \$205. A plan which has here been found helpful in adding to the knowledge of the members on missionary topics, and which would have for many the charm of novelty in this connection, is the use of a question-drawer. A native Bible-woman connected with the Telogoo mission, in India, is supported by these ladies.

In the report of the Methodist society, we find one hundred and thirty-four members enrolled, and receipts acknowledged amounting to \$341, with a delightful record of correspondence with missionaries in Japan, China, India, South America and Mexico. Each month, one of the ladies sends a friendly letter to a missionary in the field, as a word of cheer, and to sustain mutual interest, not asking for a reply, but hoping that returns may come in some cases; and they have not been disappointed. Miss Dora Schoonmaker is their representative on missionary ground, and her letters witness to the strength of the ties that unite home and foreign workers.

After singing once more, letters from dear friends now engaged in missionary service were read; one from Rev. Paul Sawayama, pastor of a church in Osaka, Japan, who was for four years a resident of Evanston, attending its schools, and a member of the Congregational Church; one from Miss Barrows, of Kobe, Japan; and one also from Miss Schoonmaker.

Our space will not admit of extracts from these letters, or even a word to indicate their spirit. They stirred our hearts; and when, at their close, these more formal exercises were suspended for the noon intermission, all present seemed filled with the enthusiasm of the occasion.

The pastors of the several churches now joined the company, and an excellent but simple lunch, provided by committees from

the different churches, was served. During the hour, little companies were seen here and there earnestly discussing practical questions connected with missionary work. One treasurer distributed collection envelopes among the ladies of her own society; and a good Methodist brother, from whom, in former years, many substantial tokens had been received of his appreciation of women's agency in missions, quietly handed to the treasurer in each denomination a check for five dollars. The advantages for cultivating acquaintance among those not brought together by ordinary church relations, were acknowledged and prized by all. Could we afford to spare this social hour from our programme?

At half-past two we were again called to order, and devotional exercises were conducted by the pastor of the Presbyterian church. Brief addresses, interspersed with appropriate music, including two or three solos by young ladies, filled the afternoon. Among those with us from abroad were Mrs. Barker, formerly a missionary of the Baptist Board in India, and Rev. Mr. Bonnell, of Worcester, Mass., for two years connected with a government school in Nagasaki, Japan. We very much regret that we cannot give our readers some of the telling facts, exquisite pictures and strong practical truths, which gave unusual variety and impressiveness to the remarks of these and other friends. But the chief feature of the afternoon service was the closing address by Mrs. Lathrop, of the Methodist Board, from Jackson, Mich. With well-chosen and forcible words, she met, one by one, the chief objections urged against foreign missions; and then bringing before us most vividly and tenderly the wonderful picture of Rizpah watching over the bodies of her dead sons, as an illustration of womanly devotion, pleaded for such self-surrender as is there symbolized, to the blessed work of making known Christ's love to a lost world.

After listening with no sign of weariness for two hours, the hearty sympathy of the audience was more fully expressed, in response to the suggestion that this festival be observed regularly from year to year, by a unanimous rising vote. The benediction was pronounced by one of the pastors, and with repeated expressions of delight and profit from the exercises, the company dispersed.

M. E. G.

THE heavy tidings has come to us of the death of Miss Priscilla Nicholson, of Erzroom, Turkey, April 17, from typhus fever. A more extended notice may be expected hereafter.

HOW SHALL WE INTEREST THE CHILDREN?

THE question often arises among older people, How shall we interest the children in missionary work? What can we do to make them eager to spread God's word among the heathen? A little experience is worth a great deal of theory. Hear this from Springfield, Ohio:

"The first week in March, our Children's Mission Circle held its first annual meeting. We thought it would stimulate the children and interest the older people, if this meeting was public; therefore, on the evening of March 7th, the children and friends came together, until the vestry was full. A young lady presided, and the following programme was carried out: Singing, reading of Scriptures, and prayer; secretary's report; letter from the South; singing, 'Give, oh, Give;,' 'The Gleaners,' recited by a very small boy; Geography of India, particularly the mission stations, the map drawn by one of the older boys (explained by a girl); Famous Temples; 'Once there was,' poetry recited by a wee little boy and girl; Gods of India, Buddha, Vishnu, Kali, described by three little girls; singing, 'Oh! let me ring the bell;,' Caste in India; How they travel in India; Women in India; 'Speed the news;,' 'I am a little Hindoo girl,' recitation, the first verse recited by a little girl in Hindoo costume; Famine in India; 'The Macedonian Cry,' recited by five girls dressed in the costumes of five different countries.

"The whole programme occupied only one hour, and many of the older listeners said they knew much more of India than they ever did before. The children gathered their ideas from articles in the *Missionary Echoes* and the children's department of the *Well Spring*. Each one wrote up his subject in his own words, and then committed it to memory. The poetry was learned from the *Echoes*, and a little missionary leaflet. Our costumes cost us very little, as we make them ourselves, taking as our pattern pictures found in books, or in the *Well Spring*. They added much to the interest of the occasion. The children meet once a month, and spend their time in a way that will teach them about missionary work. The girls have pieced a quilt, and they and the boys have made a number of fancy articles, and earned money in various ways. After the meeting, these articles and a few others contributed were sold, the proceeds amounting to about forty-five dollars. The meeting did good to both young and old. I have given this account as an encouragement to those who must spend a great deal of time and labor in preparing reading-matter and gathering missionary intelligence for others, that they may know that their labor has been helpful to us."

Mrs. Goldsbury, of Davenport, Iowa, writes of her success with a class of boys: "Having little boys of my own, I wished them to form the habit, while young, of giving for the cause of missions, knowing that habits formed in youth are hard to overcome. So, with some fears, and more faith, that if I began, the Lord would be sure to help me, I asked the boys under twelve years of age to meet at my house the last Saturday afternoon in April, and eighteen bright little boys came. A friend who had been engaged in a mission circle for boys in Providence, Rhode Island, interested them in telling what had been done there, and how much little boys could do. So we organized a little band, taking the name of 'The Davenport Wide Awakes.' The president, vice-president, secretary and treasurer, were chosen from among the boys, and a board of managers from the ladies of the church. There has been no lack of interest thus far. By prompt payments of five cents each month, our five dollars was raised in seven months, and sent to the treasury with our prayers. Our meeting lasts one hour, opening with reading, singing and prayer. Then the reports are read and the dues collected; after which follow select readings or recitations. Sometimes a lady has some pleasant story of missionary work to tell, and the hour glides away quickly and pleasantly. When they pass out, bidding me good-bye very happily, sometimes they say, 'I wish we could come every week.' We had one or two meetings for hemming towels and making holders, but thought best to do such work at home, and several little articles that boys can make, like dish-mops, kites, balls, brackets, and so forth, are being made; and if you hear of a little fair for the Wide Awakes before long, you may know we are going to send you another contribution. We feel that little efforts, to begin with, are becoming for little folks. I have my own five little boys save and sell the rags to raise missionary money. How shall we interest the boys? Don't be afraid to begin."

Mrs. Millard, of Dubuque, Iowa, gives her experience with her Sunday School class. If every teacher would adopt her plan, we should soon have an army of missionaries from the Sunday School: "Four years ago, I set apart every fourth Sunday as missionary, spending the hour in reading or talking on this subject, accompanied by our stated contributions of fifty cents. It grew to be of so much interest that the boys looked forward to it as the best Sunday of the month. Of course I was always on the alert, gathering from various sources items of interest, in order to be ready for "my boys;" and now that they are growing into young manhood, it taxes my powers a little to find entertaining matter for their rapidly-developing minds. Their contributions were sometimes earned by raising

vegetables or flowers, the latter being sold at the girls' fair. The money always goes into one general Sunday School missionary fund, and one year it was applied to the "Kobe Home;" another to the education of missionary children. I believe it very essential that the avails of their handiwork be applied to some definite object, about which they can understand. I endeavor to ascertain from missionaries what articles they would like as gifts to their pupils, as well as what useful articles they need themselves or can use in the school-rooms. A motto wrought by loving hands waits in Kobe, Japan, for a place in their new "Home." Some of our young ladies dressed dolls for a Christmas tree in China or Ceylon. If you have never tried it, you hardly know what pleasure it will give little friends to fit out a dozen or twenty dolls, with suits of clothes nicely fitted and made."

MISS NICHOLSON writes from Erzroom: "Half-starved men in gangs of thirty or forty make their way into houses every night, and carry off flour, bread, candles, etc. Four nights in succession they have broken into houses only a few steps from us. We have no fear for ourselves, as they know we are helping the poor; but it is far from pleasant to hear the report of guns, and know that some family is being visited by such men."

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM MARCH 15, TO APRIL 15, 1878.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO BRANCH.

Mrs. Mary B. Monroe, Akron, Treas.	
<i>Bellevue.</i> —Aux., for Miss Parmelee,	\$13 00
<i>Belpre.</i> —Aux., for Miss Parmelee,	25 00
<i>Cincinnati.</i> —7th St. Ch. Aux., for Miss Parmelee,	25 00
<i>Cleveland Heights.</i> —Aux.,	65 00
<i>East Toledo.</i> —Aux.,	3 00
<i>Edinburg.</i> —Aux.,	10 00
<i>Lexington.</i> —Aux.,	10 00
<i>Marysville.</i> —Aux., \$25; Young Ladies' Mission Circle, for Miss Collins, \$5,	30 00
<i>Mount Vernon.</i> —Aux., \$35; Young Ladies' Mission Circle, \$14.75,	49 75
<i>Oberlin.</i> —Aux., wh. const. Mrs. A. J. Comings, Mrs. S. G. Wright, and Miss L. E. Hamilton L. M.'s,	90 00

<i>Ravenna.</i> —Mrs. M. A. Woodbridge, for Armenia College,	10 00
<i>Rootstown.</i> —Aux., for Miss Parmelee, \$25; for Miss Collins, \$10,	35 00
<i>Springfield.</i> —Aux., for Miss Parmelee,	8 61
<i>Twinsburg.</i> —Aux., for Miss Parmelee,	13 00
Total,	\$387 36

WISCONSIN.

<i>Milwaukee.</i> —Spring St. Ch. Aux., for Stomata of Samokov,	\$22 00
<i>Oconomowoc.</i> —Aux., for Bible-reader, and with prev. cont. to const. Mrs. A. E. Tracy L. M.,	7 00

<i>Ripon.</i> —Aux., to const. Mrs. M. E. Towle, L. M.,	25 00
<i>Whitewater.</i> —Aux., for Miss Taylor,	24 25
Total,	\$78 25

INDIANA.

<i>Indianapolis.</i> — Mayflower Aux.,	\$11 40
Total,	\$11 40

MICHIGAN.

<i>Almont.</i> —Aux., for Miss Pinkerton, of wh. \$3.30 is from S. S.,	\$10 00
<i>Calumet.</i> —"Busy Bees,"	60 00
<i>Charlotte.</i> —Aux., for Miss Spencer,	12 00
<i>Chelsea.</i> —Aux.,	6 03
<i>Detroit.</i> —Woodward Ave. Ch. Aux., for Mrs. Coffing, \$50; Fort St. Ch. Aux., for Mrs. Coffing, \$80,	130 00
<i>Greenville.</i> —Aux., of wh. \$12.50 is for Miss Spencer,	25 00
<i>Jackson.</i> —East Side Cong. Ch.,	6 50
<i>Marshall.</i> —Aux., for Miss Spencer,	8 00
<i>Portland.</i> —"Cheerful Workers,"	3 50
<i>Prattville.</i> —Aux.,	7 40
<i>Raisinville.</i> —Aux., of wh. for Armenia College, \$18,	23 00
<i>Royal Oak.</i> —Aux., for Miss Pinkerton,	8 00
<i>Sandstone.</i> —Aux.,	15 84
<i>South Haven.</i> —Aux.,	5 00
<i>St. Joseph.</i> —Aux., for Dakota Schools,	16 00
<i>Three Oaks.</i> —Aux.,	6 20
<i>Union City.</i> —Aux., for Kobe Home,	18 75
Total,	\$361 22

ILLINOIS.

<i>Aurora.</i> —1st Ch. Aux.,	\$23 00
<i>Canton.</i> —Aux.,	3 20
<i>Chenoa.</i> —Aux.,	5 00
<i>Chesterfield.</i> —Aux.,	15 00
<i>Chicago.</i> —Leavitt St. Ch. Aux., wh. const. Mrs. J. R. Vernon L. M., \$25; 1st Ch. Aux., for Miss Patrick, \$68.97,	93 97
<i>Evanston.</i> —Aux.,	60 68
<i>Gatesburg.</i> —1st Cong. Ch. Aux., \$30.09; 1st Ch. of Christ Aux., \$20; Philergian So., \$10,	60 09
<i>Moline.</i> —Aux., for pupil in Bridgman School,	10 00
<i>Oak Park.</i> —Aux., for Manissa School,	21 55
<i>Odell.</i> —Mrs. H. Devoignes,	1 00
<i>Oneida.</i> —Mrs. Sophia W. Ford,	5 00
<i>Quincy.</i> —Aux., for Miss Evans,	10 00
<i>Sycamore.</i> —Aux., for Armenia College,	16 20

<i>Tonica.</i> —Aux.,	6 50
<i>Waukegan.</i> —Aux.,	6 25
<i>Waverly.</i> —Aux., for Miss Evans,	59 25
Total,	\$396 00

IOWA.

<i>Big Rock.</i> —Aux., for Miss Day,	\$10 00
<i>Burlington.</i> —Aux., \$8.90; "Little Workers," \$3,	11 90
<i>Chester.</i> —Aux.,	14 00
<i>Davenport.</i> —Aux., for Miss Day,	24 70
<i>Des Moines.</i> —Plym. Ch. Aux., for Miss Hillis,	25 00
<i>Glenwood.</i> —Aux., \$16; Mrs. Boshysshell's Infant Class, \$2,	18 00
<i>New Hampton.</i> —Aux.,	3 15
<i>Waterloo.</i> —Aux.,	10 00
<i>Wilton.</i> —Aux., for Miss Day,	11 50
<i>Wittemberg.</i> —Aux.,	3 00
Total,	\$131 25

MINNESOTA BRANCH.

Mrs. J. W. Strong, Northfield, Treas.	
<i>Austin.</i> —Aux., for Miss Barrows,	\$15 00
<i>Minneapolis.</i> —Plym. Ch. Aux., for Miss Barrows,	75 00
<i>Northfield.</i> —Carlton College Aux.,	13 75
<i>Owatonna.</i> —Aux., for School at Moonjasoon, Turkey,	10 00
Total,	\$113 75

MISSOURI BRANCH.

Mrs. J. H. Drew, St. Louis, Treas.	
<i>Breckenridge.</i> —Aux.,	\$12 00
<i>Carthage.</i> —Aux.,	10 00
<i>Neosho.</i> —Aux.,	7 00
<i>St. Louis.</i> —Dr. Post's Ch. Aux., \$35.75; "Sheaf Bearers," \$3.20; Pilgrim Ch., \$80.60; "Pilgrim Workers," \$7,	126 55
Total,	\$155 55

COLORADO.

<i>Colorado Springs.</i> —Aux.,	\$7 25
Total,	\$7 25

MISCELLANEOUS.

Envelopes and pamphlets,	\$10 10
Total,	\$10 10
Total for the month,	\$1,652 82
Previously acknowledged,	4,243 48
Total,	\$5,896 30

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